

## Theological.

## Sermon.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

These words contain an epitome of the gospel. Whatever we have received from God to deliver to you; whatever regards that mysterious plan of redemption, of which Jesus Christ is the glorious author; that redemption whose generous object is justification, peace, and holiness here, and glory and beatitude through the mighty range of all embracing eternity; all is found in the abridged gospel of the text.

As ministers of the hope-inspiring gospel, we conceive that opening, explaining, and enforcing the peculiar doctrines of the text is that by which we are principally distinguished from merely moral lecturers; who speak well, indeed, of virtue, but overlook the only foundation on which it can be erected. Where is the wise? Where is the scribe? Where is the disputer of this world? What has their dry morality accomplished? Where is the nation whose principles and practices have been revolutionized by their harangues? Where is the town or village from which wickedness has been expelled, by the utmost efforts of mere philosophy? Where is the heart which, apart from the gospel, has attained to real peace, and the satisfactory assurance of a glorious immortality?

Surrounded by darkness, as we are, in a state of nature; bewildered in uncertainty, and torn by legion lusts and cruel sins, I hear the involuntary groan of the wretched sinner, who seeks in vain to satisfy himself with sin: "Who will show me any good?" I, says the blessed Jesus, I will show thee good; I will do thee good. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"My soul obeyeth the heavenly call, And runs to this relief."

But will God, indeed, dwell with men? Will Christ lay down his life for the enemies? Yes; "he came to seek and to save that which was lost, and he is able to save to the uttermost all that come to God by him."

It has been said of the learned Athenians, that they spent much of their time in communicating, or hearing some new thing. This must have been an employment unworthy of the talents and learning they possessed; for, in the mass of news that circulated among them, either a part must have been false, and, therefore, not entitled to credit, or all, even if true, could not have been interesting. But the glorious intelligence in the text is true, and firm as the broad pillars of the heavens and the earth, and challenges our utmost confidence. Nor is it one of those truths which frightens credence, by vouching the punitive justice of God; like that which declares that "the wicked shall be turned into hell, with all the nations that forget God." No, my brethren, it is one of those glorious truths, which lays as great a claim to our gratitude as to our faith. The apostle, in his holy revelry, does not here start a new doctrine. The event of which he speaks had been the focus, where religious thought had centered for ages. Deeply interested in the same event, "the prophets searched diligently what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." 1 Peter i. 10, 11. The fullness of the time, however, had now come, and the glories of the Godhead had been veiled in humanity. John had borne witness to him, as the Lamb of God who taketh away the sin of the world; and his testimony was confirmed by a solemn voice from heaven: "This is my beloved son, in whom I am well pleased."

The apostle, however, did not rest his faith, entirely, on these testimonies to the incarnation of Christ; but he seems to have had his faith led into captivity by the energetic grace which had already subdued the power of sin in his heart. "We speak that we do know," and we know, by an inward consciousness, which can deceive us: "I am the chief of sinners"; but the power of Christ's gospel has broken my chain, and made me Christ's freed man.

"O, it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

You will bend your whole attention to what we shall say, while we make, I. Some observations on the condition of mankind by nature—they are sinners. It will be proper, then, II. To speak of the design with which Christ came into the world—namely, to save sinners. III. We shall then say something of the truth, worth, and excellency of the gospel revelation.

I. We are to make some observations on the condition of mankind by nature. It is briefly stated in the text, that they are sinners—that is, influenced by carnal and sinful inclinations, which they did not receive from God, but which are the effect of depravity. All men by nature are disposed to break God's holy law, and to run counter to his will. Although this statement is confirmed by experience and observation, there are some who deny it altogether, and contend that man is now what he was when he came out of the hands of his Creator. They, therefore, reject the Savior, and essay to stand before God on a footing of absolute righteousness. They pretend to acknowledge one God; but, as for Jesus Christ, they say, with the Jews: "Away with him!" But for my own part, could I believe that men were originally what they are now—so like a wild ass colt; so stupid; so stubborn; so intractable; so prone to evil; so averse to good; no wiser or better than men are at present—I could not go so far as the Deist: I must either believe there is an evil God, or no God at all.

Others are willing to admit (when stated

as a general proposition), that men are sinners, and that they are weak creatures, standing in need of pity and comfort. But when we urge it as a truth, founded on the veracity of God, that they are miserable sinners, and obnoxious to the wrath of a holy and justly offended God, they are ready to turn a deaf ear to our doctrine. In short, my brethren, the views which the carnal mind takes of this subject, are clouded and indistinct; and but seldom is it seriously considered, what a prominent point the doctrine of depravity presents, in the scheme of redemption.

It is not my design, at this time, to point out all the arguments furnished by reason, to prove this doctrine, which may be seen and felt, and needs no foreign wisdom. Moreover, the united efforts of the Christian world to circulate the Holy Scriptures, in connection with the seal of God which is affixed to them, fully authorize the minister of the gospel to consider the Bible (a book received and approved by the best sense of mankind) as of divine origin—as a standard of appeals—and we think ourselves on too high ground, to put the doctrine of human depravity at issue before the tribunal of human reason.

The Lord hath spoken; let the kings of the earth keep silence. "And God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was evil continually." And again: "The heart of man is deceitful above all things, and desperately wicked."

St. Paul, in a more refined age, gives us this piece of history relative to some of the most dignified of the Grecian philosophers: "Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 22, 23. A certain writer wittily remarked, that everything was worshipped as God, but God himself.

Nor is man by nature less helpless than sinful; for the law by which the Almighty designed to govern him, being once broken, could not be repaired, but by him who first gave it. It being infinite, man by his best obedience, even in his pure and perfect state, could never bring his Creator in debt to him, so as to claim salvation on the ground of merit—for he is the creature of God; his powers belong to his Maker; he owes him all the service he can perform. Man is a derived and dependent creature, and has nothing but what he has received. He can not live without the supporting energy of God, and can return him nothing that is not his own. Now, as we can not purchase one part of a man's property by giving him another part of his own property; so we can not purchase from God anything that is his own, by that to which he has an equal claim.

But consider man in his present circumstances, fallen from God, destitute of that image of God, righteousness and true holiness in which he was created, and deeply guilty through innumerable transgressions; then hear him say, How shall I be delivered from the power of sin, that it may no longer have dominion over me? How shall I be delivered from the guilt of sin, and be prepared for, and entitled to, everlasting glory?

The proper answer to these anxious questions, leads to the second thing which was proposed—namely,

II. The design with which Christ came into this world. This is briefly stated in the text: *He came into the world to save sinners.* His errand was an errand of mercy. He did not come to condemn the world, but that the world, through him, might be saved. In the salvation of the human soul, two attributes of God appear to be peculiarly exercised and harmonized—namely, his justice and his mercy, and, however appropriate the claims of these two attributes may seem to mortals, be just, and yet the justifier of him that believeth in Jesus."

His life was offered for the life of man, and this was a sacrifice which God himself required; for Christ was considered the *Lamb of God*, which taketh away the sin of the world. He, as a sacrifice for sin, was the end of the law for righteousness—for justification—to every one that believeth. Through faith in the Lord Jesus Christ, and that alone, a sinner is saved from the power, guilt, and pollution of sin.

This brings us to speak of the third thing proposed—namely, III. The truth, worth, and excellency of the gospel revelation. The most commendable method to attain to a knowledge of gospel truth, is to enter into it as a scheme or plan, and to obey its requisitions. "If any man will do his will, he shall know of the doctrine." But few systems of religion have been set on foot, that have not had some plausible arguments to establish their truth and excellency. But experiment and utility give their evidence in favor of the Christian system. Jesus Christ is a tried stone. Notice the effect that Christianity wrought in St. Paul, as one evidence, among many, of the truth and excellency of the gospel. Contemplate, for a moment, the inveterate prejudices of his education, and the enmity he manifested against the gospel and members of Jesus Christ. Inquire, next, what were the weapons with which this omity was slain, and this prejudice removed. It was not "enticing words of man's wisdom," that effected the change, but the mighty energy of Christ's own gospel. His change was not the sickly quality of fanaticism. He took but the two parts through life—that of Judaism and that of Christianity. The one he defended, till slain by the sword of the Spirit; the other he defended, with all his might, from that time until his luminous sun set in blood, to rise again in glory. What but truth invincible could have made a lamb of this lion? It was not sophistical arguments by which he was convinced; but

the naked truth, attended by the Holy Spirit, found its way to his heart, and wrought the change.

The worth and excellency of religion may be seen by contemplating that firmness and peace with which he met danger and death. In stripes, bonds, and imprisonments, he was serene and unmoved; and his fortitude, which supported him in the trials of life, made him more than conqueror in the pains of martyrdom. Religion, as a principle, is the same in all who possess it. St. Paul, though an illustrious pattern of godliness, was not the only person who has expressed a rational confidence in a dying hour. It is one of the principal characteristics of religion that it tranquilizes the soul in life, and gives its possessor more than victory at death.

Let me here inquire, whether you have ever attentively considered the subject of religion. If so, you must be convinced of its worth. Let me ask, if you have embraced it? It never was designed for mere speculation, and as it relates to your Christ was laid in vain, and the gospel revelation is made in vain, unless you embrace it, and become a co-worker with the Holy Spirit.

O, brethren, shall we be amused with the trifles of life, and neglect this glorious news, that Christ Jesus came into the world to save sinners! What must be our guilt—what must be our punishment! O, how shall we escape, if we neglect so great salvation!—Harris.

## Communications.

## Central College.

Pursuant to adjournment, the Board of Curators of Central College convened on the 7th inst., at Payette. Not all the board, but the following members: Rev. R. A. Young, Rev. A. A. Morrison, Col. J. O. Davis, Dr. J. W. Watta, Alex. Mitchell, Rev. D. Fisher, Rev. W. T. Lucky, T. Shackelford, Esq., Rev. P. M. Pinckard, J. O. Swinney. Wm. D. Swinney, Pres't.

There were also some other brethren (to their credit be it spoken), drawn thither by their interest in the cause—not that they have sons in college, or scholarships to look after, but because they cherish Methodist character and Methodist education. We take occasion now to thank them, even though they did not but their duty.

The precise object of the meeting was stated in our last address; and it is but necessary to insert the result, as set forth in the following resolutions passed:

Resolved, 1. If the endowment fund now due had been paid, we could have met all our liabilities to the present.

2. If \$20,000 were to be added to that fund in an available shape, we could go on safely for the future.

3. If in addition to this, the balance of the debt on the building were paid, we could then present to the Church the completion of her cherished plan—a magnificent college edifice, amply endowed for the support of an efficient faculty, and in every way ready for successful operation.

4. If we are not aided in these respects speedily, however much we may deplore it, we fear that we shall be driven to the necessity of a suspension, until the above impediments are removed.

We do not see how this last resolution is to be avoided, in view of the facts already presented.

If the many, who have hitherto been derelict in duty, trust to the individual and private exertions and generosity of the Board, to keep the ball in motion after the powder is spent, let them know, to use a homely illustration, that though "Josiah was once in, he is now out."

If the 46,000 Methodists in Missouri cannot—will not—contribute \$100,000 for the out-fit of a first-class college in their bounds, then the world may know it. And those who have given may thank those who have not, for the reproachful stigma branded on the name of Methodism.

But we can not believe this will be the result of it. Too much has been already invested, too much promised, and too much of right expected, for such to be the dire result. Why, just think of it, \$2, 124 per head, within the St. Louis and Missouri Conference bounds, would have originally met the whole demand for endowment! And now, \$1 per head, paid up cash, will float the great Central over the bar?

What Methodist can refuse that? Just let every preacher turn out to-morrow, and make the effort in earnest—don't refuse small sums—let the whole Church have stock in the enterprise—and such a new impulse will be given to it as was never felt before. And next September we can stand up erect with smiling faces and happy hearts, to greet the youth of our land flocking to the shrine of a home-born Alma Mater.

Other things occurred at our last meeting, which, to prevent false rumors being credited, is the duty of this Board to announce.

Rev. A. A. Morrison tendered us his resignation as President of the College, which was accepted.

The Church generally knows that Mr. Morrison neither expected, nor did we intend him, permanently to hold that position. His resignation at this time does not in the least interrupt the course of study, or dobar any student from former facilities. Rev. C. W. Pritchett will temporarily exercise the functions of President.

It will be our duty to secure, before the opening of another session, a man who shall be eminently qualified, and acceptable for so responsible a place. A Committee of Correspondence has been appointed for this purpose, who are to report first Wednesday in May next. Adj. Prof. H. B. Parsons also tendered his resignation, because of our inability to pay his just demands for services rendered. His place, as teacher of Preparatory Department, will be immediately supplied by some one near at hand.

The remaining members of the Faculty possess distinguished ability in their respective spheres, and already deserve the thanks of the Church for their unyielding devotion to the interests of the College.

By the first of May we hope to have something praiseworthy and pleasing to communi-

cate in regard to the condition of Central College. So far as regards our own course, our motto stands thus:

"Prepared for the worst, But hopeful for the best."

Wm. D. SWINNEY, In behalf of the Curators of Cent. Col.

For the St. Louis Christian Advocate.

Bates County Correspondence.

Progress of Civilization in West Missouri—Butler Mission—Temperance Institutions—Legislature, Congress, &c.

MR. EDITOR: As I presume you get but little news from West Missouri, perhaps it would be of interest to you and the readers of the Advocate to hear from us at intervals.

This county, as you are aware, is somewhat new, though fast growing and improving, both in population and civilization. Twenty-five years ago, nothing but vast prairies and forests enveloped its surface. Then wild beasts and wild men roamed at large. Now, the progress of civilization presents a striking contrast with the present. The greater portion of those wild, ferocious beasts have deserted our soil, and tame, docile animals—the domestics of civilization—have taken their evacuated habitation. Those men, whose ignorance caused their principles and manners to be derogatory to Christianity and civilization, have abandoned the homes of their merriment and wild enjoyments—their hunting grounds and camping places—and in their stead are Christian men and women, civilized and enlightened. In the first settlement of Western Missouri, like many other places, many pious and Christian families emigrated here; but there were others, low, degraded, and villainous. Many of these latter have held their places wonderfully; but, one by one, they are being rooted out, and now they are the outcasts of society. Their places have been supplied by people more courteous, more friendly, more pious, more respectful and devoted. The people are more legally restricted, and more moral, and enjoy more of the real benefits of society. Educational operations are becoming more general here. School-houses are yearly increasing in number. Tutors are better prepared for teaching and instructing the minds of youth than formerly. Churches are beginning to be built; some new bridges completing; the building of railroads largely talked of, and that great and profitable enterprise is largely incited by the citizens of Henry and Bates counties. Houses, towns, and villages are being reared—the arts and sciences progress. Thus, when we observe the aspect of things, we find that internal improvement, together with civilization and refinement of society, is progressing in this, the Western frontier of Missouri.

Religion, on Butler Mission, is happily, I hope, beginning to prosper again. Bro. H. B. Smith entered his work here on his arrival from Conference, and has labored faithfully for the cause of Zion, though, for a season, adversity seemed to look him in the face. Disease has preyed upon his family and himself, and other mishaps have befallen him, but he has undergone them all, and labored ardently and devotedly in the faith. Neither have his incessant labors been without effect. There have been several conversions to our Church, and manifestations of revivals of religion. May we not yet have a glorious time on Butler Mission?

Temperance institutions have, I think, been favorably introduced here in the last few years. There are numerous Lodges of the Independent Order of Good Templars in this county. And I think, and earnestly hope, that, if they are faithfully persevered in, they will result in effecting a permanent and lasting good in behalf of temperance. If every member of this order would but exert his, or her, talent in influencing the sober to unite with them, and old and young, great and small, male and female, engage in the war, and labor unitedly and perseveringly, we could reclaim the inebriate, and save those who are following the path of drunkenness. And O! the joy we would bring upon our heads, and what a source of happiness to the drunkard's family! We would thus rescue millions from an awful doom, and magnanimously aid the Church. It is unnecessary for me to speak of the good results which would follow. O, fathers, will you not give the cause of temperance your aid? O, mothers, will you not succor it? Sisters, give us your hand; and, brothers, unite with us. O, the glorious and sublime thought of saving one man from a drunkard's grave! O, who would not aid in such a cause?

If it was our business to speak and write about the late session of the Legislature of this State, I would say that surely many Legislators have brought censure on their own heads and shame on their constituents. They have idled their time, expended, perhaps, the contents of the treasury; incurred, probably, a large State debt, and done nothing.

I suppose Congress is doing but little better. It has lavished much of its time in contention and party strife. Ah, sad, that we did not put forward men more competent, efficient and suitable for the offices which many of those seemingly-delirious men now hold.

But, for fear of your reader's patience, I close. Yours respectfully, SIMON C. POAGE.

Bates county, Mo. 1860.

HEAT FROM THE STARS.—It is a startling fact, that if the earth were dependent alone upon the sun for heat, it would not keep existence in animal and vegetable life upon its surface. It results from the researches of Pouillet, that the stars furnish heat enough in the course of the year to melt a crust of ice seventy feet thick—almost as much as is supplied by the sun. This may appear strange, when we consider how immeasurably small must be the amount of heat received from any of those distant bodies. But the surprise vanishes when we remember that the whole firmament is so thickly sown with stars that, in some places, thousands are crowded together within a space no greater than that occupied by the full moon.

Dr. Lardner.

## Hymn of Trust.

By OLIVER W. HOLMES.

O Love Divine, that stooped to share Our sharpest pang, our bitterest tear, On thee we cast each earthly care, We smile at pain while Thou art near!

Though long the weary way we tread, And sorrow crown each lingering year, No path we shun, no darkness dread, Our hearts still whispering, Thou art near!

When dropping pleasure turns to grief, And trembling faith is changed to fear, The murmuring wind, the quivering leaf, Shall softly tell us, Thou art near!

On thee we fling our burdening woe, O Love Divine, forever dear; Content to suffer while we know, Living and dying, Thou art near!

From the N. Y. Observer.

Lewis and Clarke, the Great Western Explorers.

I once saw both of these extraordinary men. Clarke was nearly as large as Washington, and resembled him more in his appearance as a soldier than any man I have seen. In his frame, courage, self-possession, and strength in his face, he was a perfect model of a soldier. Lewis was a native of Albemarle county, Va., and was born with every attribute which characterized a daring intrepid spirit. As Private Secretary of Mr. Jefferson, in 1802, he delivered a message to the House of Representatives at Washington. He had full view of him from the gallery. He was six feet high, spare but muscular, well formed, dark hair, intelligent countenance; his eye was that of the eagle as he mounts toward the sun. These two persons were sent by Congress to explore the mighty rivers of the West, cross the Rocky Mountains, and penetrate as far down as the mouth of the Columbia, which empties into the mighty Pacific. Neither Hannibal nor Napoleon, in crossing the Alps, encountered the dangers and hardships of Lewis and Clarke and their fifty companions. As they traced the course of the noble Missouri for several thousand miles, they encountered by night and day the ferocious beasts of the forest, and the savage tribes who were jealous of their encroachments; hunger, nakedness, peril, in constant toil; deprived of all the comforts of society; shut out from the civilized world in July, 1804, when only the two feet deep at every step. When they arrived at the river Columbia, their provisions being exhausted, they ate the skins of their dogs, and at the end of one day's march, a solitary pheasant was divided among the whole party. During their residence on that river, from November to March following, the sun was never visible; incessant rains poured from the clouds on the almost homeless survivors; their cloaks were never dry at last; and they were compelled, like Robinson Crusoe, to cover their limbs with the skins of wild beasts. But these brave men laid the corner stone of the prosperity of the West. They opened the way by which their successors built the noble cities, and settled the charming villages now lining the banks of the far famed river; they enabled the countless throng of busy and thrifty adventurers to erect every engine of art, and to rear splendid mansions, and to rear the wolf and the bear uttered their midnight howl.

On their return home the country was full of praise and admiration of the bold adventures. Like Columbus after his first voyage, every tongue was loud in their commendation, but, like him, Lewis was compelled to die of a broken heart. He drew a draft on the Government for \$70, which was protested. The barbed arrow pierced his heart, and he could not be withdrawn. Deep-settled and melancholy, he died in his room at Washington, through Tennessee, on horse back, he halted one afternoon at an humble cabin. The owner was from home, but his wife bade him welcome, apologizing for her rustic fare. She slept in the barn, and about midnight was awakened by the report of firearms. On entering the house Mrs. Grider was horror-stricken at finding him dead by his own hand, weltering in his blood. Next day he was buried close to the public road, and a common rail fence only protected his last resting place. His faithful dog, who had shared his fortunes and hardships in his overland journey to the Pacific, was frantic with grief. He would not leave his master's grave—refused every kind of nourishment—groaned piteously night and day, until at last death released the anguish of his noble heart. The brass collar that he wore is in the museum of Alexandria. B.

DISCOVERIES IN WESTERN ASIA.—Antiquarian researches of the highest interest have lately been made in the Great Desert, beyond the river Jordan, by an English gentleman, C. C. Graham, Esq., who read a paper on the subject to the Royal Asiatic Society, on January 8th. Far to the east of the Hauran, and in a region unvisited by any European traveler, he found five ancient towns, all as perfect as if the inhabitants had just died, the houses retaining the original stone doors which are a characteristic of the architecture of that region. One of the cities is remarkable for a large building like a castle, built of white stone, beautifully out. Further eastward, other places were found, where "every stone was covered with inscriptions" in an unknown character, bearing some apparent likeness to the Greek alphabet, but probably referable (in the opinion of Mr. Graham), to the ancient Hamitic alphabet, formerly in use in Southern Arabia. Copies and impressions of several inscriptions are presented, and will, no doubt, engage the attention of Orientalists.

THE POWER OF SILENCE.—A good woman in New Jersey was sadly annoyed by a tarrant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added sound sense to the other good qualities. Having heard the story her wrongs, he advised her to seat herself quietly in the chimney corner, when next visited, take the tongue in her hand, look steadily into the fire, and whenever hard words came from her neighbor's lips, gently snap the tongue, without uttering a word. A day or two afterwards, the woman came again to her pastor with a bright and laughing face, to communicate the effect of this new antidote for scolding. Her neighbor had visited her, and as usual, commenced her tirade. Snap went the tongue. Another volley. Snap. Another still. Snap. "Why don't you speak?" said the tarrant neighbor, more enraged. Snap. "Do speak; I shall spit if you don't speak," and away she went, cured of her malady by the magic of silence. It is hard work fighting a Quaker. It is poor work scolding a deaf man; it is profitless beating the air. One-sided controversies do not last long, and generally end in victory for the silent party.

A minister from Iowa writes to the American Presbyterian that the Old School minister and his Church, in Washington, in that State, have changed their relation to the New School. "This is," he says, "only the beginning of a movement in the Presbyterian Church (O. S.), North, that is rapidly preparing."

KILLING SERMONS.—There are various ways of performing this species of murder. Some do it by smothering them in sleep. They drive, and are driven by, the world so hard during the week, that when they take their seats in church on the Sabbath, they are soon overtaken with drowsiness. They resignedly yield to the soft seductions of sleep, and the sermon is smothered. It may be said that the preacher ought to keep the hearer awake. But if Paul could not always keep his hearers awake, other preachers ought not to bear all the blame of their slumbering hearers. It is true, that soporific sermons will make sleepy hearers, but it is also true the Eutychian family is not extinct.

Another common way of sermon-killing is by opening the heart to Satan's birds as soon as the benediction is pronounced. The parable of the sower explains how much of the seed is lost. The birds of the air pick it up; or, as our Lord explains it, Satan comes and snatches it away. It was the habit of Dr. Nettleton to request his congregations to disperse quietly, without stopping to converse, for he well knew how often the enemy of our souls was to be met in conversation. After the congregation is dismissed, the aisles are often blocked up with persons talking, and the most trifling and frivolous remarks are made in the hearing of those who may have been solemnly impressed during the services. The same thing is true of the walk home.

Another mode of this killing is by heedless criticisms on parts of the service. Parents often do a serious and permanent injury to their child in this way. This is not done with any intent to do harm, but more thoughtlessness; nevertheless, it does very serious injury. It not only kills the sermon of that day, but it produces a caving, containing habit of mind—a disposition to be on the lookout for something to object to—which sometimes ends in producing a scoffer and a skeptic. A child naturally reverences everything connected with the house of God, and especially the minister. This reverence is one of the most powerful helps that truth has on the heart. It is the avenue by which its soul is reached and drawn toward God. Destroy this reverence, and the avenue is closed, and the heart is left to the unchecked influence of worldliness and sin.

CAUSES OF LEFT-HANDEDNESS.—The question has been much discussed among anatomists, whether the properties of the right hand, in comparison with those of the left, depend on the course of the arteries to it. It is affirmed that the trunk of the artery going to the right arm passes off from the heart, so as to admit the blood directly and more forcibly into the small vessels of the arm. This is assigning a cause which is unequal to the effect, and presenting altogether too confined a view of the subject; it is a participation in the common error of seeking in the mechanism the cause of phenomena which have a deeper source. For the variousness of life, and the variousness of dexterity, is the pretense evident, that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only weaker in regard to muscular energies, but also its vital or constitutional properties. The development of the organs of action and motion is greatest upon the right side, as may at any time be ascertained by measurement, or by the testimony of the tailor or shoemaker. Certainly this superiority may be said to result from the more frequent exercise of the right hand. But the peculiarity extends to the constitution also, and disease attacks the left extremities more frequently than the right. In open dancers we must see that the most difficult feats are performed by the right foot. But their preparatory exercises better evince the natural weakness of the left limb, since these performers are made to give double practice to this limb, in order to avoid awkwardness in the public exhibition; for if these exercises be neglected, an ungraceful performance will be given to the right side. In walking behind a person, it is very common that we see an equalized motion of the feet, as if we were to the left foot, we shall find that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step, resulting more from the motion of the ankle than of the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot when he is left-handed. The horseman puts his foot in the stirrup, and springs from the right.

We think we may conclude that everything being adapted, in the convenience of life, to the right hand—as, for example, the direction of the worm of the screw, or of the cutting end of the auger—is not arbitrary, but is related to the natural endowment of the body. He who is left-handed, is most sensible to the advantages of this adaptation. In the opening of a parlor-door to the opening of a pane of glass, or in the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for a very obvious purpose; and the property does not depend on the peculiar distribution of the arteries of the arm, but the preference is given to the right foot, as well as the right hand.—Sir Charles Bell's Bridgewater Treatise.

PEACH CHRIST.—Dr. Murray says, "The man who preach Christ"—as did Whitfield, Wesley, Benson, Asbury, and others—"are those who were a blessing to the Church. And such are the men who are a blessing to it now; the men who permit not themselves to be drawn away from the cross to a crusade against particular sins, or in favor of certain schemes of social or political reform. And the men who turn away from the preaching of Christ, to rise to the times, who are seeking to give to the people, by connecting themselves with the excitement of the day, are the men who are dividing their own Churches, and who are casting around them firebrands, arrows and death, to the extent of their power. Their progress is marked, like that of the conflagration or freshet, by the ruins they leave behind them. Without benefiting any human interest, they destroy their own usefulness, and bring a reproach upon the entire Gospel ministry."

ENGLISH RAILROADS.—The longest railway line in England is the London and Northwestern, 910 miles; the Northwestern is 746. Eight railroads have their termini in London, and their gross receipts are close upon \$1,000,000 per week. The total rail-road receipts in Great Britain are \$2,500,000 per week. The total investments in these roads are \$1,953,413,757.

The emigration of free negroes from Louisiana to Hayti is increasing, fifty wealthy negro agriculturists from the interior of that State having recently emigrated.

## QUEEN VICTORIA AND PRINCE ALFRED.

The Star of the East, a paper published at Athens, speaks in high praise of a beautiful letter, written by Queen Victoria to Amelia, Queen of Greece, to thank her for the kindness she exhibited to her son, Prince Alfred, during his late visit to that classic land. The warm heart of the English woman has not been chilled by the conventionalities and forms surrounding the monarch of a great nation; and a mother's love had, undoubtedly, quite as much to do with the dictating of the epistle as a wise regard to policy. And here we may as well mention a pleasing incident connected with the stay of Prince Alfred at Athens. It may ally any fears that have been entertained, lest the young Prince should prove to have been injured by his tour through Europe, and spoiled by the adulation he has received everywhere, and not least of all in the "Eternal City."

The celebration of the Olympic Games (revived in December last, for the first time since the days of the suppression through the influence of P. P. Delmas, a Frenchman, who had been elected Athens. Hearing of his expected arrival, the Committee of Management deferred the horse-race in the hippodrome—one of the most important parts of the festive occasion—from Monday until the succeeding Sunday, so that he might grace it with his presence. "But the son of the Queen of England had received a different education from the gentlemen of the Committee, and answered, positively and emphatically, that 'he could not be present at the race of the holy day of the Lord,' and the Committee postponed it anew until the next Tuesday, when it took place." One of the Athenian papers mentions this circumstance under the heading of "A fine, but useless lesson," and adds, that, with singular disregard for the wholesome instruction they might have drawn from Prince Alfred's reply, the Committee appointed a foot-race for the succeeding Sunday.—Cor. Times.

## General Items.

The South Carolina Legislature lately sent out a parcel of resolutions inviting each of the other Southern States to join in a disunion conference.

When they reached Texas the Legislature eyed them suspiciously. Members remarked that Texas had too much trouble getting into the Union to be in a hurry to get out of it. And they were summarily laid under the table.

When they reached Virginia there was a long debate. But the Legislature finally came to the sensible conclusion that a disunion conference would have no power to dissolve the Union, and, if it had, that wasn't what they wanted. So the resolutions were not concurred in.

When they reached Maryland, the whole Legislature rose, with two exceptions, to indignantly spurn them as an invitation to treason, which message goes back to South Carolina, with their compliments.

Louis XIV. said one day to Massillon, after hearing him preach at Versailles: "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself, for I see more of my own character." This has been considered the finest encomium ever bestowed upon a preacher.

Rev. Fales H. Newhall, of Roxbury, Mass., an able and scholarly Methodist divine, supplied Theodore Parker's pulpit, recently, by invitation. He took his text from Romans i. 16: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Its doctrine was very different from that which is usually heard at the Music Hall.

Pleasure, like quicksilver, is bright and shy. If we try to grasp it, it still eludes us, and still glitters. We perhaps seize it at last, and find it rank poison.

"When I reflect," says Franklin, "as I frequently do, upon the felicity I have enjoyed, I sometimes say to myself that, were the offer made to me, I would engage to run again, from beginning to end, the same career of life. All I would ask should be the privilege of an author to correct, in a second edition, certain errors of the first."

A writer in a Nashville paper has compiled the probable number of free negroes now in the slave States, which is about 265,000, distributed as follows: Maryland, 40